The Priest

Edited By Priests For Priests

April, 1953

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THE National Council of Catholic Nurses has now provided an official organ for the (Catholic) nursing profession, entitled *The Catholic Nurse,* a quarterly, out of Boston. Write to the editorial office at 120 Boylston Street, Boston 16, Mass., $2.00 per year.

Why should you? Well, there probably isn't any point in writing for some of you at that. But those who have chaplaincies in hospitals or who teach nurses or who have sisters or other members of the family or friends in the profession, we thought, should know about *The Catholic Nurse.*

As a matter of fact its interest goes beyond the somewhat narrow confines of the professional nurse. At least we enjoyed the first issue we have seen. We found articles on ethics and theology and psychiatry that are certainly serviceable to us and we read other things with the enjoyment one gets out of looking over someone else's trade journal.

Archbishop Cushing is Editor-in-Chief of *The Catholic Nurse;* but he is far more than that to it. The fact is he serves as "angel" for the venture and has underwritten its current expenses till it gets on its feet. Obviously he feels that it fills a need if he is willing

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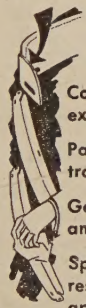

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Lima, Ohio

WE'VE talked more or less successfully in the face of crying babies and screaming railroad whistles, but last December for the first time we faced an epileptic—and had to throw in the sponge. Too much competition. There's just nothing you can do but quit.

Otherwise, our stay in Lima, Ohio was most memorable through the gracious hospitality of Father William McKeown, our host at St. Rose's.

A Sulpician alumnus, Fr.McKeown rounded up three or four others of his contemporaries in Baltimore and we were immediately off on an impromptu alumni meeting.

Somehow, the Sulpician alumni constitute a sort of national fraternity. St. Mary's was for so long—and is still—to a certain extent, a national seminary; the Sulpicians are numerically so small—less than 200; they are shifted periodically from house to house across the country, that there is always a community of interest among the alumni, no matter what the house of studies and regardless of differences in age.

Everyone remembers or has heard tales of "Tug," "Pix," "Jus,"

THE PRIEST **APRIL, 1953** **VOL. 9, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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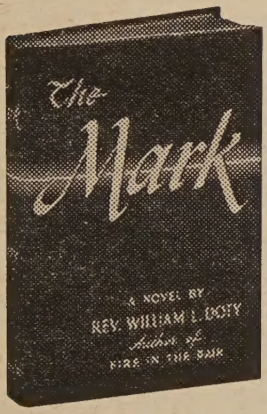

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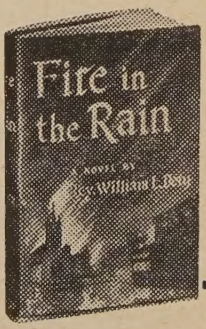

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"Bree," "Johnnie Boo." One priest, for instance, still at St. Charles, has taught in both East and West; and when Cardinal Mooney comes to Baltimore, he always looks him up, for he was the Cardinal's confessor *in diebus illis* when His Eminence was in knee-pants.

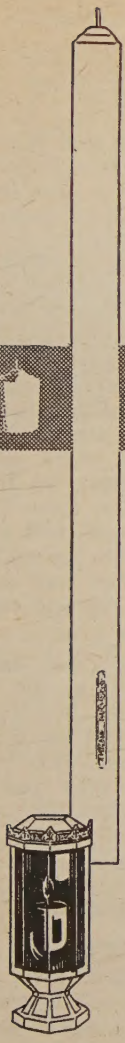
So it went: "Remember this?" "Remember that?" "Gosh, if they had ever expelled so-and-so the Church would have lost a wonderful Bishop. But, my! he was a wild one at St. Charles!"

Something of that same freemasonry must obtain between the alumni of the North American College when they meet, and the boys of the Josephinum.

But in the case of Fr. McKeown it wasn't all "the old school tie." He's a remarkably gracious host. It seemed to us that there were priests in and out of his house all the time. It made you feel good. And it's a wonderful thing in a priest when he enjoys the company of his brother-priests and they feel free to use his house as their own rectory.

Memories

NCWC News Service announced recently the death of the Reverend Didymus Storff, O.F.M., alumnus and professor emeritus of Quincy College, who died in the fifty-third year of his priesthood at the age of eighty. The name didn't click at first. Storff? It seemed familiar but we were sure we couldn't have known Father Didymus. It turned out, too, that we had never had the pleasure of meeting him—it was his brother, Father Hugolinus, we were thinking of, a priest who had died at an even more advanced



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age (we think) in Rome in 1948. And then the memories came back . . .

Father Hugolinus used to be stationed at St. Boniface Church in San Francisco, and a little boy in the first grade used to go to him regularly to confession, a little boy who was drawn by the older man's kindness and patience with the kids and by the little talks he gave by way of direction, brief ferverinos that could appeal to a child's mind and make confession real. Father Hugolinus used to speak to that kid of the priesthood, too. Some twenty years later a newly ordained priest, his former penitent, got a letter from Father Hugolinus from Rome and a holy card to commemorate the old man's Golden Jubilee. That was in 1936 and only in 1948 did God call his servant Hugolinus.

The point is not that kids remember and may one day bless your name, but that it is terribly important how you treat them in the confessional and what you do after they say that they "just obeyed their mother and father five times."

'My Dear Friends . . .'

"YOU are about to enter into a union which is most sacred and most serious . . ." Do you know who wrote that familiar exhortation before marriage? It was Msgr. Charles A. Ramm, who died on Christmas Eve, 1951, as administrator of St. Mary's Cathedral, San Francisco.

Monsignor Ramm wrote the instruction back around 1900. It was published in 1902 in a ritual com-

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Practicality is another of Father Trese's hallmarks. He will speak of the necessity and beauty of mental prayer — but he will bring his reader up short with a recommendation as to heeding the alarm clock and throwing off the blankets (no matter how cold the morning), in order to get the necessary time for that prayer. He speaks glowingly of Confession as the sacrament of reconciliation and mercy — but he has something to say and practical advice to give to the priest to whom it is all too apt to become a routine matter.

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He became a Catholic convert at the age of 23 and was ordained by Cardinal Gibbons in 1894. Prominent in civil as well as Church affairs, Monsignor Ramm was often called upon to deliver the invocations at public functions, which included the openings of the San Francisco-Oakland Bay Bridge and the Golden Gate Bridge. Many of these and similar prayers have been gathered together and edited for publication by Sister Catherine Marie Lally, a Dominican, under the title "Invocations and Other Prayers," available at $2.50 from James J. Gillick & Co., Berkeley 4, California.

Random Jottings

A harried chancellor, we're told, recently got a 'phone call from a woman who wanted to talk with the "premature" priest.

"The 'premature' priest?" he asked.

"Yes," she said. "I have a Catholic book here and inside the cover there's a statement 'I'm premature,' followed by the signature of a most reverend someone-or-other. He has a little plus sign before his name. . ."

* * *

The Reverend Arthur B. Kinsolving was a prominent member of the Episcopalian Church and from a prominent family within it

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that gave several sons to the ministry and, if we are not mistaken, to the episcopate.

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Asked one day if he minded the arrangement, he replied that he did not at all. "I feel," he said, "that I am the only link between Abraham and the Pope."

* * *

A penitent, living on an island, came to confession on the mainland. He had to admit that it was a year since his last confession. The priest suggested that he should go more often.

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"Then come by plane," said the priest. "The new service is now open."

"Father," the man said, "an airplane is too expensive for venial sins and too risky for mortal sins."

* * *

Possibly the change of party-line in biology from Mendel and Morgan to an obscure political quack named Lysenko prompted the following story that is now making its rounds in Russia (or so they say):

The wonders of Soviet science were seldom so clearly demonstrated as in the recent experiments by Dr. Pavlev on the hearing process of the flea. Dr. Pavlev held a flea in the palm of his left hand and said: "Jump!" The flea jumped to his right palm. At the command "Jump!" the flea instantly leaped back again. Then Dr. Pavlev removed the flea's legs

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with a tweezer. Again he held the flea in his palm and shouted: "Jump!" The flea remained motionless.

Dr. Pavlev thereupon published a widely admired scientific treatise proving that when a flea's legs are removed it loses its sense of hearing.

The American Public and Hell

AS you must know by now, *The Catholic Digest* has taken a public opinion survey on religion and is releasing the results one topic at a time.

The results on "hell" were more than a little surprising. According to *The Digest*, 22 out of 25 people you meet on the street think they have no chance of going to hell. In fact, practically every second person is sure there is no hell.

Although 99% of the American population believe in God, only 77% think the soul lives after death, and only 72% believe in heaven.

When it comes to eternal punishment, only 58% think there is a hell, and 42% say they definitely do not believe in hell. Only 12% or 12,480,000 adult Americans think they have, personally, any chance of going to hell when they die, i.e. believe in the possibility of losing their soul.

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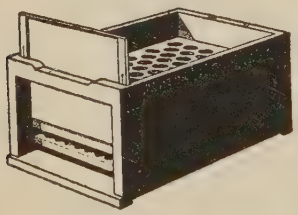

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We Catholics boast of a membership numbering over 28 million in this country. The existence of hell, together with the impossibility of assurance of salvation—short of a divine revelation—this side of the grave, are articles of our faith. We leave it to the reader to ponder the facts and draw the inferences indicated.

Correspondence

Repression Of Heresy

Editor:

In answer to the letter of Father Vigo (from the Philippines), I would like to say a few words:

No American priest, I am sure, will defend the evils cited by Father Vigo in his letter concerning the Spanish question. But these evils are to be expected in America, a Protestant or even a pagan land.

The reason why the American priest is distressed by the stories of intolerence towards Protestants in Spain is precisely that Spain is a Catholic country and thus should represent the ideal. The persecution (if it exists) of even one person is certainly a cause of concern to every conscientious Catholic.

This controversy is not about "democracy," but about the basic question of whether it is Christ's wish to have His Church defended by force and coercion. Has not the Faith always developed its greatest vitality when its message

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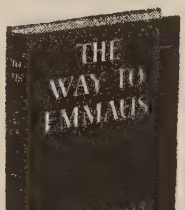

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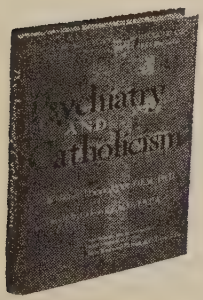

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depended upon the presentation of Truth rather than upon hothouse protection? If the people of Spain are properly instructed and motivated, what is there to fear from the vaporings of a few non-Catholic propagandists?

I believe this represents the typical American attitude well, and I think we can all benefit by further discussion of the matter.

Sincerely yours
John S. Duryea

Newman Hall
San Jose
California

"Mass In English"

Editor:

Father Sheper's stimulating article, "Mass in English," was so good that we look forward to more material on the same subject. What a blessing it will be for our people if we can succeed in making the Mass an inspiring and pleasant parish-family affair.

Just as Father Sheper has nostalgia for the German Singmessen, so I look back to the Community Masses in Japan with a twinge of the heart. Commonly, all the faithful sing and pray at the Mass in Japan.

Carrying hymnal and prayer book, the Japanese Christians enter the rather small churches, huddle close to each other on the straw mats, then pray Morning Prayers and attend Mass as one large family. When the priest makes the Sign of the Cross at the foot of the altar, a prayer leader intones the same prayers in

Continued on page 306

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The Priest

Vol. IX APRIL, 1953 No. 4

Editorial Comment

Organized Filth

"FREEDOM of Speech" is a concept that calls for careful analysis, qualification, and distinction. That it has rarely enough received such scientific treatment is quite obvious and for that matter quite to be expected. In fact it has been tossed about with such abandon and utilized for such variegated intentions, good and evil, that it has largely lost its meaning today.

Hardly to our purposes would it be to examine the term philosophically, to unravel the various strands that have from the beginning been woven into its texture, or to point out the incompatibilities and contradictions its present uses tend to cover over. An interested reader might well be referred to the article "Freedom of Speech" by the late Fr. Walter Farrell, O.P., in the commemorative volume *From An Abundant Spring* (published by Kenedy).

We are concerned rather with a current question of considerable magnitude that turns upon one's concept of freedom of speech and that brings into prominence at long last one aspect sadly neglected by the many who have bandied this precious phrase about and, as it has so happened, hidden behind its comforting breadth and formlessness—the role of the common good.

The recent hearings before the special Committee on Current Pornographic Materials under the chairmanship of Representative Gathings of Arkansas may, we think, be considered a recognition of the importance of this stricture on untrammeled freedom of speech. Whatever the outcome of its hearings (and the problem of censorship is a thorny one) we feel that the Committee's work should be viewed as a timely attempt to protect large segments of American society from the onslaughts and attacks of a vicious and tiny minority, to assert the rights of parents, educators, adolescents and even

children, against the abuses of organized filth; looked at as a defense of traditional morality and ordinary decency and as a vigorous protest in the name of the general public, it is long awaited and long overdue.

Substitute These

For "freedom of speech" it would be helpful to substitute, in the words of the Committee, "dissemination of artful appeals to sensuality, immorality, filth, perversion and degeneracy," and the ambiguity disappears. Or, for "freedom of speech" read "corruption of our youth, crime, juvenile delinquency" and an abstract term becomes concrete and all too clear.

Just what is going on in the name of this fine old (battered) slogan? Consider for a moment what the children of your parish school can buy at the neighborhood store to offset the efforts of you and your people to raise them up to decent maturity. Here is a random and only partial list that serves as a sample of the "literature" made available to them by purveyors of smut who enjoy legal immunity. It has been drawn up hastily from several current surveys. It includes "art" magazines that are simply lewd, semi-literate novels like *Pickup Girl, Secrets of a Co-ed, Sins of a Private Secretary,* cheap magazines for men with come-on articles like "7-Day Diet for Sex Power," "Why Rape is on the Increase," "Apes Love Strip Tease," and "Paris, City of Sex and Sin."

Available to any child by mail is a list of choice items ranging from photographs of naked women to pictures of orgies and perversion either in book form or in fullcolor movies, or what are called "pic teases," diabolical pictures that look innocent enough till they are submerged in water when they reveal ingenious obscenities. One can buy, also, so-called "hot" records, "party" records, "the kind they can't sell in stores." Every medium has been explored to cater to lust and every sense assaulted.

Pocketbooks Plus

While the problem in the public eye has centered largely around "pocket books" it might be worthwhile to point out first that the output of undercover and esoteric pornography has reached alarming proportions and been subjected to highly skilled methods of mass production and circulation. One of the West Coast's biggest producers grossed well over a million dollars last year and a small time operator with a cheap camera made more than $38,000.

School children are engaged as "pushers" with the promise of handsome profits and peddle their wares in the yard or in the washroom. Sellers buy up readily available lists of names

of thirteen and fourteen year-olds. One on record bought a list that contained the names of prospective buyers of model airplane kits and then used it for advertising his own wares. Everyone is welcome.

In a recent article for *Women's Home Companion* Albert Q. Maisel revealed that he had sent in the names of his two small children as a test case, imitated their childish scrawl and style, and found that his RFD box was soon flooded with obscene and lecherous parcels nicely calculated to make degenerates out of even a normal child.

As for "pocket books" one may turn back in THE PRIEST magazine to the list of "publications disapproved" by the NODL to get some idea of what decent people have to cope with and why the work of Gathings' Committee deserves the most careful attention and support.

The "pocket book" industry has amazed even the publishers. It is a current phenomenon that may well revolutionize the reading habits of the world. To be fair, it could offer the greatest promise; but, also to be fair, so far it looms up merely as another threat to the common good.

In 1952 there were 257 million copies of pocket books sold. On the credit side, one might possibly be amazed to learn that this includes 300 thousand copies of "Plato's Dialogues," a million copies of Shakespeare's Tragedies, and innumerable reprints of classics for school use. One must also face the ugly fact that it includes more than six million copies of *God's Little Acre,* apparently one of the dirtiest of the modern best sellers, and some six million copies of the works of Mickey Spillane whom *Time* described as "a kind of poolroom Marquis de Sade."

And They Pay

David Dempsey, writing in *The Atlantic Monthly,* indicates what such sales can do to the author himself, and quotes one unidentified professional thus: "In my house in Florida I have a couple of thousand reviews of my hard-cover books at which I never look. Few of them ever meant anything. None of them, even though prominent reviews, ever sold any books . . . I would rather be the author of a live book being read by millions than the author of a relatively dead one being read by thousands."

The demand quite naturally increases the supply. The professional by definition lives on his earnings as a writer, not on the praise of the select few who may be forced to watch him starve. It is a question of "primum vivere."

We have come a long way from the days of the mysterious and notorious Leonard Smithers who brought out Aubrey Beardsley's erotica, allegedly was never more than a skip and

a jump ahead of the police, and was prepared at a moment's notice to dispose of his under-the-counter stuff when a raid threatened.

Today the publisher not merely of the pocket book but of the rawest pornography is fairly immune to law and order. Smithers was born too soon—advances of $10,000 and $15,000 are not uncommon for novels previously unsuccessful in the hard-cover format. There isn't so much either that need be hidden now!

What Can Be Done?

For such merchants as deal with items still considered "shocking" there are innumerable loop-holes in the present laws that baffle enforcement agencies.

The Post-Office can do relatively little even though it has laws on its books that prescribe a maximum penalty of a $5,000 fine and five years' imprisonment. The violators send out their junk as first-class mail that cannot be opened for inspection. If caught, they appeal; or they simply go out of business and open up later under another name. Skillful shysters can fog up the accusation and play on the prejudices of a jury, should matters go that far, and they rarely do.

There have been widespread complaints that local ordinances are weak and indefinite, that action is sporadic and incomplete, that public opinion is unformed and indifferent, that storekeepers care little what news agents put on their shelves and rarely even examine it —the dealer on the wholesale level does all the work and one merely collects his profits. Steady opposition and constant vigilance, activity on the local scene, the use of the boycott, cooperation with the Post-Office, these measures have long been recommended, but they have not often met with any success because they have not been tried to any great degree.

Consider two cases, as narrated by Maisel, to see how great the odds are against successful enforcement at present.

A certain William H. Door of Hollywood is a purveyor of the worst kind of photography. Here is the way he advertises—we prefer not to describe in detail the nature of his movies—"I promise that you'll drool like a madman when you see these five intimate uninhibited nude movies . . . You won't be able to sit calm and peaceful, or think of anything else, until you see them again . . . and again . . . and again!"

After receiving numerous complaints from parents, postal inspectors got copies of his stuff, and the solicitor of the Department issued an "unlawful" order cutting off delivery of mail (six thousand pieces of mail were impounded in a few weeks!); three judges of the U. S. Court of Appeals upheld

the Post Office order. So what? Another set of Door's attorneys went before a California court and secured an order releasing his mail. The indignant Appeals Court justices cited the advertiser for contempt and reinstated the "unlawful" order but the case is by no means settled and may drag on for years.

Maisel himself called another issue to the attention of postal inspectors when a distributor of filth sent a catalogue to his seven year old son which offered still and motion pictures of a sadistic and masochistic nature. The inspector shook their heads sadly, "We've been after that one," they replied, "for a long time now. But our hands are tied. The Federal District Attorney has turned us down and refuses to prosecute."

Can't anything be done? So far there has been very little done. While one might remark in extenuation that the problem of the dissemination of filth is in part new and recent and that it has rather suddenly assumed frightening proportions, it still must be admitted that the story of neglect and indolence is an old one. The NODL has been almost alone in struggling against it. The existence of the Gathings' Committee is eloquent testimony to the fact that others are beginning to realize what four men who met in the summer of 1933 in Cincinnati realized so clearly when they formed the Legion of Decency. The problem was similar to this one; and these four men, Archbishop Cantwell, Archbishop McNicholas, Bishop Boyle, and Bishop Noll decided that if the movie producers would not or could not face their responsibilities the common good demanded that something be done. The NODL employs the same principle. Apparently the Gathings' Committee concurs. The responsibility must be faced.—G. J. G.

Job Ahead

It is interesting to note that there are 339 million Roman Catholics in the world. Confucianists are in second place with 300 million. The others follow in this descending scale: Hindus, 230 million; Mohammedans, 221 million; Buddhists, 150 million; Protestants and Evangelicals, 136 milion; Eastern Greek Orthodox, 128 million; the Taoists, Shintoists, and Jews bring up the rear with 50, 25, and 12 million respectively.

Though these figures put us Catholics out in front, they also indicate the terrific job we still have: the conversion of 1,252 million souls who are still outside the Mystical Body!—Action Now!

He who believes in eternity and does not become a saint should be confined to a madhouse.—Father Avila.

Chicago's Inquiry Classes

John A. O'Brien

A project that gained 1,634 converts

HAVE you ever seen a multitude of more than 150 people make their profession of faith and be received en masse as newly baptized converts into the Catholic Church? Probably not. Yet that was the scene recently witnessed by a mighty concourse at Corpus Christi Church in Chicago, where 23 priests baptized 155 Negro converts, comprising men, women and children. It was a scene rarely, if ever, duplicated in our country. Indeed, it carries the mind of the spectator back to the first Pentecost, the birthday of the Church, when Peter preached to the multitudes and about 3,000 people were baptized.

We were privileged to assist the Franciscan Fathers in that mass baptizing and to see at close range the piety and faith of the neophytes and the zeal and industry of their spiritual shepherds. The catechumens stretched in long rows down the center aisle and branched off into clusters of six or seven for each of the 23 priests to baptize. In the pulpit stood the pastor, Father Maurice, explaining each ceremony as it was performed and reciting in English the prayers being said by each baptizing priest.

Thus were the faithful enabled to follow the ceremonies and to join in spirit with the beautiful prayers which characterize the liturgy of baptism. It was one of the most moving spiritual scenes we have ever been privileged to witness. It stirred the vast congregation more deeply than any sermon of spoken words. At the conclusion of the baptismal ceremonies we spoke briefly to the assembled converts.

Thereupon all the converts, with right hands upraised, repeated slowly and earnestly the words of a simple pledge, promising to do their best to share their spiritual treasure and their happiness with others and to average at least one convert a year. Since converts have so many relatives and friends outside the fold they are ideally situated to lead others to the feet of Christ. Newly baptized converts, we think should always be afforded the opportunity to express through such a simple pledge, not binding in conscience, their intention to help the Church in her colossal task of winning the world for Christ.

That scene at Corpus Christi mirrors in a striking and dramatic manner the marvelous

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A frequent contributor to our pages, Father O'Brien is on the faculty of Notre Dame University.

fruitfulness of the Inquiry Class plan which is now followed by so many parishes in the Chicago archdiocese. While the total of 155 converts as the result of one such class is perhaps the highest, it is approximated in other parishes, especially in those ministering to Colored people. There are about fifteen such parishes and they generally lead the list of all parishes in the number of converts.

The Pioneers

"Such a large multitude of converts," we remarked to Father Maurice later that evening, "could be harvested only by a parish in charge of a religious order, like the Franciscans, capable of providing so many priests to minister to the faithful and to instruct converts as well."

"No," he replied, "our achievements in the convert field are not unique. Neither are we the pioneers. It was the diocesan clergy in the Colored parishes who set us the example and demonstrated how remarkably effective is the Inquiry Class for the winning of great numbers of converts. We have but followed in their paths."

It was a gracious and a generous tribute and uttered with transparent sincerity by this humble and zealous son of St. Francis.

"You have followed so well," we added "that now you are reaping the largest harvest."

In *Winning Converts* the diocesan priests ministering in the Colored parishes of Chicago detail the extensive use made of the Inquiry Class to enable them to bring in annually more than a hundred converts in each parish. Back in 1927 we featured in *The White Harvest* the pioneering work of Father Joseph F. Eckert, S.V.D., who even then averaged more than 100 converts a year at St. Elizabeth's. Today this work is being carried on with ever inincreasing success in all the Negro parishes of Chicago.

Indeed, so outstanding has been their success that Cardinal Stritch has encouraged the use of the Inquiry Class method in a mounting number of white parishes covering virtually all the districts of Chicago and the suburbs. This does not mean that the Inquiry Class was not used before in white parishes. The late Monsignor Broderick, for example, conducted such a class thirty years ago and averaged forty converts a year. The Paulists at Old St. Mary's, the Franciscans at St. Peter's, the Fathers of the Society of the Divine Word at St. Elizabeth's and diocesan priests in other parishes have for years employed the group method of recruiting and instructing inquirers with signal success.

Marked Growth

It has been within the last decade, however, that the increase in the number of parishes sponsoring Inquiry Classes has been especially marked. The

fact that such parishes were regularly receiving two and even three times as many converts, while depending entirely upon the time - consuming method of private instruction attracted the attention of observant priests and provoked considerable discussion. The more closely the method of group recruitment and instruction was studied, the more clearly was it seen to be the only method by which busy priests could win really large numbers of souls for Christ. Moreover, it was seen to be the method employed by Christ and His Apostles.

Priests conducting such classes met to discuss their procedure and to share their experiences regarding techniques, programs and advertising campaigns. Father William J. Quinlan who, while a curate at St. Sabina's, had used the Inquiry Class with remarkable success, proposed the pooling of resources by all such parishes to enlarge the scope of their advertising campaign—to get beyond the territory of individual parishes and to embrace the entire city.

In 1949, with the encouragement of Cardinal Stritch, the representatives of 37 parishes met to work out plans for a united crusade for souls. One of the chief reults of the meeting was an acknowledgment of the need for a unified, professionally-designed publicity campaign. Experienced publicity experts were engaged and the ads began to appear in the daily papers in September, 1949.

The ads in the diocesan paper, *The New World,* were designed to enlist the cooperation of the Catholic laity while those appearing in the daily newspapers were shaped to attract the non-Catholics. The cost of such publicity during the first year amounted to $2,700, with each participating parish contributing $75. In 1951, each of 49 parishes contributed $77 to meet the publicity bill of $3,800.

Chicago Takes Notice

All Chicago began to sit up and take notice when attractively designed ads, inviting the general public to free courses of lectures on the Catholic religion, appeared in *The Chicago Tribune, The Chicago Daily News, The Chicago Herald-American* and *The Chicago Sun-Times.* The Church in Chicago had definitely abandoned the old policy of waiting for the casual inquirer to screw up enough courage to ring the Rectory doorbell and ask for instructions. It had embarked upon the new, ambitious and courageous policy of going to the public and offering to give such instruction gratis to all who had any interest in the Church or in whom such interest could be engendered.

In the beginning the ads sought to make clear to non-Catholics that they were being offered an opportunity to have

any of their questions about the Catholic Faith and practice answered. Thus a typical ad was captioned: "What Would you Like to Know about Confession?" During the second year the ads shifted their emphasis to religion as the source of peace of mind, serenity and happiness. In the third year, each ad featured a brief explanation of some Catholic doctrine along with a cordial invitation to attend the Inquiry Classes at one of the churches listed at the bottom of the ad. The location of the church, its telephone number and the time of the lecture were likewise indicated.

How Many?

How many persons did the ads bring to the lecture? While it is impossible to determine the exact number, it was estimated that 200 people enrolled in the classes during the first three months as a direct result of the ads in the secular newspapers. Their indirect results were undoubtedly greater and more far-reaching. They quickened the zeal of Catholics and prompted them to invite non-Catholics whose interest was already aroused by the ads. There is abundant evidence to show that there were many cases where both a non-Catholic and a Catholic friend noticed the ads and discussed them over a period of time with the result that the non-Catholic ultimately enrolled in one of the courses.

"When I saw the Church going all-out to win converts," remarked a Catholic layman to us, "I thought it was high time for me to recruit a prospect. I approached a couple of acquaintances and one accepted my invitation. I accompanied him to the lectures and was his sponsor at baptism. I doubt if I would ever have swung into action if it were not for seeing those ads. They sort of shamed me into doing my bit."

Therein is doubtless mirrored the case history of many other Catholics who finally "broke the ice" and invited non-Catholic friends to the lectures. Just as the sight of a Catholic, street-preaching to a motley crowd, often brings back fallen-aways and stirs others to a more fervent life, so the appearance of these ads in the public press doubtless fanned the embers of latent missionary zeal in many Catholic hearts and made them fishers of men.

In addition, the ads served to dispel the common impression among outsiders that Catholics have no interest or concern for their spiritual welfare and no desire to share with them their spiritual treasure. Just as the house-to-house canvassers in the San Diego diocesan campaign discovered how agreeably surprised were churchless people upon being invited to worship with their Catholic neighbors and to attend free lectures on the Catholic religion, so were the churchless citizens of Chicago pleasantly surprised at the

willingness of Catholics to share the joys, peace and security of their holy faith with others.

Offers Great Convenience

The convenience afforded by the arrangement of offering courses on instruction at 45 regional centers, easily accessible by street car, bus or elevated, undoubtedly removed the last straw of excuse from those who had been putting off such instructions on the grounds of lack of time or inconvenience. Many reported that they had long been considering such a step and when they saw the ads welcoming them to such courses gratis, they felt it was too good an offer to pass up.

"There is no doubt," observes that close student of the convert movement, Father John T. McGinn, C.S.P., "that the most important result of this publicity campaign was to render the Catholic laity more convert-minded. Some had never thought about the matter of making converts. Others had wanted to help some non-Catholic relative or friend but didn't know how to go about it. The extensive publicity given to Chicago's numerous convert centers dispelled the chilly apathy of the former and presented a practical plan of cooperation to the latter."

How many converts were received at the 45 regional centers as a result of the Inquiry Classes? The figures for all the parishes were not immediately available but those from the fifteen parishes with considerable Negro affiliations were obtained for the year 1951 and they evidence a remarkable harvest. Holy Angels tops the list with 269, with Corpus Christi following close with 253. Holy Cross had 145, Holy Name of Mary 41, Our Lady's Mission 58, St. Agatha 73, St. Ann 66, St. Anselm 143, St. Cecilia 27, St. Charles Borromeo 65, St. Elizabeth 153, St. George 70, St. James 145, St. Joseph's Mission 65 and St. Malachy 61. This makes a total of 1,634 or an average of 109 converts for each parish. This is a magnificent record and it may be wondered if it is surpassed anywhere in America.

A Thorough Job

This achievement is all the more remarkable when one considers the length of instruction required before admitting the catechumen to baptism. The candidate must attend a series of 25 to 30 lectures besides having individual conferences with the priest to check on his mastery of the subject matter and to discuss family background and personal problems. The Inquiry Class lasts from 1¼ to 1½ hours.

After spending several days with the Fathers at Corpus Christi studying their methods we went over to St. James to sit in on the Inquiry Class. About fifty Colored men and women, young and old, were assembled

in the school basement. Father Farrell lectured for the first thirty minutes; then after a five-minute intermission Father Cogan continued for sixty minutes. Generous use was made of the blackboard, numerous illustrations were given and questions were occasionally asked to sustain interest.

Both priests did their job with painstaking thoroughness and pressed into service every pedagogical device to make their instructions both crystal clear and intensely interesting. With the help of other priests instructing in the Colored parishes, they have prepared a new *Catechism for Adults* to aid them in their convert work. When we finally emerged from the lengthy session, we had a keener appreciation of the meticulous thoroughness with which every candidate is prepared for baptism in the Colored parishes in Chicago.

Rich in Promise

So remarkably fruitful were the Inquiry Classes in all the parishes, white or Negro, that plans are now being prepared for an even more extensive crusade. In a personal communication to us, His Eminence, Cardinal Stritch expresses his gratification with the results and states that the Inquiry Class method has come to Chicago to stay. The effort will be made to enlist an ever increasing number of the laity to recruit prospects; for the key to the enlarged success of the plan is in their hands.

They can double or triple the success of any instructor's work by doubling or tripling the number of instructees. It's as simple as that. Soon it is to be hoped they will graduate from the role of recruiters to that of instructors—a job which many of our educated laity could do with distinction.

Years ago Brooklyn blazed a path through the wilderness by establishing Inquiry Classes at regional centers throughout the diocese. These classes yielded an abundant harvest and made Brooklyn noted for its convert work. Now Chicago has taken the Inquiry Class to her heart and the convert total is climbing still higher in an archdiocese where it was already unusually high.

No wonder it is that priests from the St. Louis archdiocese and elsewhere have come to Chicago to study the Inquiry Class system with a view to its adoption in their own portions of the Lord's vineyard. Indeed, it is already spreading rapidly to other dioceses and upon its widespread use reposes in large measure the hope of the convert movement. When the Inquiry Class is conducted two or three times a year in every parish in America, and in regional centers in our cities by lay instructors, we shall double or triple our present annual total of converts as surely as the sun will rise tomorrow.

Profitable Meditation

John J. Ingleside

Hints from an experienced retreat-master

WHEN priests who have acted as retreat directors for their fellow priests have an opportunity to compare notes on their experiences, the one point on which they are unanimously agreed is that American clergy are, almost without exception, men of boundless good will, men who are sincere in their honest aspiration to be true men of God.

Almost the same degree of unanimity will be found among these directors when the conversation turns to the delicate subject of "Mental Prayer." Certainly at the annual retreats, the directors are beseiged by pleas for suggestions as to how good priests can make their meditations more fruitful. Certainly an enormous number of good priests are dissatisfied, perhaps even discouraged about their efforts in this area of priestly sanctification.

It seems to this writer that the whole matter of meditation has been needlessly confused and complicated. I count it a very special personal grace that somewhere or other (I have even forgotten exactly where I saw the essay) I ran across some plain, simple, highly intelligent analyses of meditation which have been a constant source of help to me. In the thought that they may be of service to others, I am here passing them along.

First of all, the priest must get a deep and profound realization of the tremendously important fact that his daily meditation is not a matter of choice. You cannot read the moral theologians without being impressed by the stark insistence that, especially for men in Holy Orders, scrupulous fidelity to *daily* meditation is a matter of serious obligation. All of the sainted founders of religious communities warned their disciples of the *necessity* of their being men of prayer. The popes have instructed and begged us to be faithful and persevering in this spiritual exercise.

Just recently, our present Holy Father, in a special encyclical addressed directly to the clergy—*Menti nostrae**—reminded us that daily meditation is recommended to us by Canon Law and paternally observed that he felt it his "*grave duty* to exhort you, (i.e. us priests) in a special manner to the practice of daily meditation," warning that the conse-

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*** It is another evidence of the eagerness of our priests to be good priests that the English translation of this encyclical published by the NCWC went through not less than four large printings in six months! Deo gratias!**

quences of neglecting this one exercise are: (1) we develop a distaste for spiritual things; (2) our piety lessens and grows languid; (3) our impulse toward personal sanctification is lessened and may even cease completely; (4) our entire priestly ministry suffers great harm. Specifically, *in ipsissimis verbis,* Pope Pius XII tells us straight out that there is positively no substitute for daily meditation.

Convictions Are Necessary

The importance and necessity of mental prayer to the priest has been stressed so frequently, so eloquently, and so authoritatively that it surely needs no repetition. But it can be, and often is forgotten in the hustle and bustle of attendance on the demands of priestly duty.

Consequently, as I have already indicated, first of all, we priests must make ourselves keenly conscious that daily meditation is a matter of obligation, is essential to our priestly life, and that very truly without it we can do nothing worth while for God, for the Church, or for ourselves. As our Holy Father says, "its daily practice can in no wise be substituted for."

Volumes without end have been written on "methods" and "systems" of meditation. Masters and Mistresses of Novices, Spiritual Directors in seminaries have painstakingly outlined, explained, and analyzed these various methods and systems through the years. I have a strong suspicion that the net result of much of these heroic efforts has been to leave even enthusiastic students in a state of inextricable confusion.

It does seem that to some extent at least this can be traced to the confusion and uncertainty arising out of vain efforts to achieve mental prayer by conforming to a previously designed formula. Fixed allotment of time to "first and second preludes," determined attention to periods of "contemplation" and "consideration" and "resolution" and "colloquies" and "ejaculations" and "aspirations" and so on and so on easily results in confusion of the means with the end. Can it be that some less complicated program could be offered? I think so. (May I emphasize that this is just my "thought" on the matter and that there is no presumption on my part that this is anything more than a suggestion?)

A distinguished prelate once told me that a Jesuit retreat master had intimated to him that for most priests, the best advice would be to urge them simply to make it a point to *read* some good spiritual book and *think* about what they are reading. Properly understood, this may not be too far from the mark.

The great St. Bernard—a fantastically "busy" man and

yet a man whose repute for assiduous prayer has endured for nearly a thousand years—asserted positively that without spiritual reading there could be no meditation for the intelligent religious man. "In meditation," he said, "we digest the truths we have ingested in our reading."

Spiritual Reading A Prerequisite

The priest who honestly wants to profit from his meditation period will, therefore, bind himself to regular, attentive reading of solid spiritual books.

First, and beyond all others, is, of course, Holy Scripture and especially the gospels. There is much to be said for the argument that this reading should be in English! I am persuaded that something on the order of a comparison of the old Douay version with the Confraternity translation, the recent work of Monsignor Knox, the stimulating translation from the Greek by Father Spencer, supplemented by diligent reading (for all practical purposes we might better say "study") of some recognized, scholarly life of Our Lord—such "food for thought" is fundamental and essential to profitable mental prayer.

Years ago, perhaps, there was some merit in the complaint that Catholic books in English were at best uninspiring. Very often they were translations from the French or German; faithful literal translations which resulted, when put into English dress, in their being excessively sentimental, not to say highly emotional, pietistic and totally out of harmony with the American mentality.

But happily, those days are gone. Almost every month THE PRIEST reviews some current new publication dealing with some subject that the man of God will find challenging, stimulating, provoking, and profitable. It is not too much to say that spiritual reading is a sine-qua-non of fruitful meditation.

Priests' confessors know how frequently their brethren acknowledge their faulty meditation; how often and how humbly they accuse themselves of negligence and distraction in mental prayer. But it is in order to remind ourselves that under these circumstances, we are also under serious obligation to prepare for good meditations adequately. It is difficult to see how a priest who neglects spiritual reading can excuse himself from *actual sin*. It strikes me very forcibly that such negligence is something far, far more serious than "imperfection!"

Three Simple Questions

Now, then, properly motivated and properly prepared, in mental prayer there need not be any complicated, esoteric, mysterious procedure reserved

only to the initiate and specially chosen souls. The very demands of Holy Mother Church and the constant exhortations of the popes as well as the language of Canon Law make it evident that it is for all of us.

A simple formula which can be a source of great consolation and encouragement can be reduced to three simple questions: (1) What am I going to meditate on? (2) What does it mean to me? (3) What am I going to do about it?

What am I going to meditate on? Something specific for sure! It may be some text from Scripture, some verse from one of the Psalms that we have been reading in the breviary. It may be the life of the saint of the day. It may be one of the Stations of the Cross. It may be some experience of our priestly life. It may, in fact, be anything. It must be something concrete, solid, definite.

What does it mean to me? Here is the key to the whole matter. Prayer is intensely *individual*. In my priestly ministry I dare not be selfish or self-centered. In my mental prayer, I dare not be anything else! I am alone with God. For those minutes, I must concentrate intensely on the relationship between God and me. I must hold myself ready for His instruction. I must use the intellectual faculties He has given me to try to learn what is His holy will for *me*.

An Illustration . . .

An illustration may clarify this. For instance, on November 4, I was moved to propose to myself for meditation the career of St. Charles Borromeo. I had just happened to glance at the front page of "The Register" for that week and hastily read through its short biographical sketch of the great Cardinal. It was a Sunday, the first Sunday in November, so I was prepared to preach on the Poor Souls and try to move the congregation to generosity in their charity for the Church Suffering.

As I composed myself for my day's period of meditation, I tried to recall to my mind what I knew of the life of the saintly Archbishop and the only thing that came back to my mind was that someplace or other I had read that when they came to bury him, there was a prodigious commotion and protest from the townspeople of Milan because the assembled clergy planned to follow the liturgical exsequiale whereas the people where determined that instead of praying for St. Charles, they should be invoking his intercession. They had canonized him already.

"What does this mean to me?" I recalled what every priest knows—namely, that our people put us on pedestals. In their eyes, we are all of us good, holy men. Maybe the aroused citizenry will not pro-

test when the bishop comes to sing my requiem, but the thought came home to me that morning that I will burn in purgatory for a long time if I depend on the charity of those for whom I have worked. I happened to remember that I have not been very generous myself in praying for my fellow priests who have gone to their judgment. For the first time in years, I recalled very vividly the testy, white-haired, venerable monsignor who had been my pastor and who examined me for my First Communion.

A Program Of Action

What does it mean to me? Plenty! What am I going to do about it?

Unless I take time to answer this question very definitely, I have made no meditation. I may recall to my mind some scene from the Passion so vividly that it is as clear to my imagination as though I were an eye witness. I may ponder over some text in Scripture with such scholarly attention to its every possibility that I approach the realms of the doctors of the Church. I may contemplate and admire the virtues and prerogatives of Our Blessed Mother until I am overwhelmed by the thought of her preeminence among God's creatures. Still, I have to accuse myself of not having made a meditation. All this very pleasant, time-consuming reflection will be nothing other than pious sentimentality, "holy day-dreaming."

It cannot be too strongly emphasized that the infallible test as to whether I have "made a good meditation" is to be found in whether I have ended it with a definite, specific, sincere determination to a c c o m p l i s h something *hic et nunc,* this very day. I ought to be able, at the close of the day, to check up on whether I recalled the resolution of my meditation, whether I made any honest effort to perform the objectives I put before myself.

I have developed, personally, a deep distaste and aversion for vague generalities and pietistic platitudes. I despise such inanities as, "I am going to be more charitable today." How can such a resolution have any definite meaning?

Instead, it seems to me, I ought to pin myself down to my own individual problems and situations. If one of my priestly brothers is a constant irritation to me, and I am not always able to hide my feelings from him, I can obligate myself to listen to his irritating nonsense—say for a total of fifteen to twenty minutes during the day (even though for safety's sake, I may prudently limit it to not more than five minutes at a time).

If I have been irritable and impatient, surly, uncooperative, I can resolve to perform twenty-five or fifty or even a

hundred *conscious* and deliberate acts of patience, self-control, or self-discipline.

But, in any event, the chief burden of the point I am here belaboring is that when I put to myself the question, "What am I going to do about it?" I must come up with a specific answer.

Perhaps it may be in order here to make another observation about this exercise of mental prayer. When an experienced spiritual director meets a priest who accuses himself of spiritual dryness, constant distraction, fruitless meditation, and such like, he can be reasonably certain that he is listening to a man who is just not mortified.

In one of his homilies, St. Bernard instructed his clerics that "the soul rises to God as a bird flies—on two wings: prayer and mortification. Prayer is easy."

Surely every priest has felt a close appreciation of St. Paul's concern lest he who had preached to others himself become a castaway. The Apostle's remedy for himself is still the only antidote: "I chastise my body."

We can strip the process of meditation down to its bare essentials, streamline the method, simplify it and attain fruitful results. But there is no escape from the concomitant serious mortification. Prayer is easy, but, as St. Bernard insinuated, "a bird cannot fly on one wing."

Shirt Tale

A Bishop in Africa bought, for five cents each, 300 old-style white-bosomed shirts that button down the back, which an American manufacturer was eager to dispose of. The Bishop took them back to the missions, giving one to a prospective convert, a 75-year-old man. A few weeks later, he came back to continue instruction of the old man—but the wife met him at the door of the hut and said, "Now, you did it! When he got all dressed up like that, he got so sassy he's run off with another woman." The story has a happy ending: the Bishop went on instructing the aged wife, who died in the Church. Later the old man himself, along with his second wife was baptized, and their marriage validated.—**Mission.**

World's Greatest Killer?

What murderer accounted single-handed for the death of one quarter of the human race?

Not Genghis Khan, not Stalin, but—Cain.

Peddlers of God's Truth

Mr. Joseph F. Beckman, jr.

Door-to-door sales of Catholic periodicals

NO ONE needs to tell the clergy about the importance of the Catholic Press. We know what recent Popes have said about it. "You are my voice. . . The Catholic paper is a perpetual mission in the home. . . Anything you do for the good press you do for me. . .etc." We know that the Communists fight the Catholic Press and obliterate it wherever possible. And we can cite any number of cases where the right piece of Catholic literature has won a convert or has strengthened the faith of someone in our parish.

We know, too, that no pastor can cover the spiritual needs of his people in one ten-minute sermon each week. Yet a full and wise use of the Catholic Press is a wonderful extension of the important office of preaching. The religious articles, the question box features and even the fiction in our Catholic magazines can be the equivalent of an extra assistant to the busy pastor. Parishioners may forget a sermon, but they can easily refer back to the prayer on page 39 or the phrase of special significance in their favorite Catholic magazine.

Mr. Beckman is a student at Mount St. Mary's Seminary in Cincinnati.

Because the Catholic magazine is such a dynamic weapon for good, a little knowledge of the most effective means of increasing its influence is important. The editors of *Catholic Digest,* with a monthly circulation of more than a half million, use various methods of selling their magazine: sales in churchdoor pamphlet racks; sales by door-to-door subscription agents; direct mail sales (letters sent to prospective subscribers); sales through advertisements in other publications; and sales through schools.

Sign magazine (250,000 circulation) has used the pulpit sales method to advantage in which a priest speaks at all the Sunday Masses and provides the parishioners an opportunity to subscribe to the *Sign* afterwards. *Extension,* 560,000 circulation, and *St. Anthony Messenger,* 350,000, rely almost entirely upon door-to-door subscription sales.

The important methods of increasing Catholic magazine circulations include then:

churchdoor sales
door-to-door sales
pulpit sales
direct mail
school sales
newspaper advertisements

The success of these methods depends to a great extent upon

the parish priest. If you have a large selection of Catholic publications well displayed at your churchdoor, perhaps you too can distribute an average of almost 4,000 copies a year as one parish near Akron has done since 1950. If your parishioners are Catholic Press minded through your publicity and sermons, door-to-door sales, direct mail sales and other methods will be effective in your parish.

Most magazines use several of the above methods simultaneously, but probably the door-to-door method is the most successful overall. *The Voice of St. Jude,* for example, a monthly magazine published by the Claretian Fathers in Chicago, more than doubled their circulation to 121,250 subscribers during the past year, mainly by the use of door-to-door agents.

Most of the large secular magazines, too, rely heavily upon the door-to-door plan. Many have large organizations of full-time and part-time salesmen. One agency in New York City alone has between 50 and 100 persons who make their living selling magazine subscriptions. Especially when the magazine sales get tough, the seculars swing into full force with their door-to-door campaigns.

Particular mention is made of the door-to-door sales method because it is unusually effective and because it is also a misunderstood and even persecuted method of spreading Catholic literature. Strangely enough, some priests seem to fear Catholic magazine subscription agents. They often doubt the honesty of the agents and fear for the money that will be taken from their parish. Instead of aiding the men who earn a living boosting the Catholic Press, a few priests seem to go out of their way to hinder them.

The Pastor Said 'No!'

Not too long ago in a western state one Catholic magazine agent was arrested for selling subscriptions from door to door. In the presence of seven policemen, the local pastor ridiculed the man's efforts to sell Catholic magazines. "The police would have let me work," the agent wrote to the home office of the magazine, "but the pastor said, 'No!' Then the police got suspicious and ordered me to refund the money I already had or go to jail."

"I love this work, Father," the agent continued, "and it gives me great satisfaction because I sometimes sell subscriptions to fallen-away Catholics and to Protestants. Having the Catholics so sparsely settled in this area and having many priests the way they are slows me down, but it doesn't discourage me, Father."

In another city when Cath-

olic magazine agents come to a certain church, the parish janitor, by pre-arranged agreement, keeps them occupied until the pastor can appear. The pastor then denounces the agents in powerful language and orders them out of the parish. "One reason I don't go to parish priests," another agent confessed, "is that they have turned me down every time. They tell me to go to the bishop and in the same breath tell me it won't do any good anyway." If some agents seem cynical, if they seem evasive and distrustful of parish priests, perhaps the obstacles placed in their way of earning an honest living may be the reason.

There is, of course, some cause for the fear of magazine subscription agents. There have been in the past, and possibly still are, dishonest agents, even in the Catholic field. If an agent canvasses a parish, collects many subscription fees from hard-working parishioners, and then his magazine fails to appear, a pastor has good reason to become angry.

One Should Not Generalize

Yet it doesn't seem right to condemn all agents — persons engaged in the important work of spreading Catholic truth — because some few in the past have proven dishonest. As a matter of fact there has been a definite and highly successful campaign in recent years among the members of the Catholic Press Association to hire only agents of the highest calibre.

Some pastors regret the loss of money that magazine salesmen take from their parish. However, if no agent passed by they would probably never see this money anyway. And really it should come back to them a hundredfold in the lives of their better informed parishioners.

Some pastors feel their parishioners already receive some publications and can't afford or do not need any others. But the success of many parish Catholic Press campaigns is assured by the large number of top-notch publications offered to the parishioners. Some will want more than one good Catholic magazine. Not all will like the same magazine. So a variety of the best is double insurance that the people will read at least a minimum of Catholic literature.

Supporting one or the other publication without regard to many other fine magazines is a bit like supporting only the home missions and not the foreign or vice versa. One priest in Ohio whose order publishes its own magazine is a good example of a man with a truly catholic outlook. "I enjoy reading your magazine immensely," he wrote to the circulation manager of a rival publication. "I will always encourage my people to subscribe to it. Let me know in advance when your representative will call in our

neighborhood. I will always put in a plug for him."

To Counteract Secular Influences

Providing a large variety of Catholic literature is tied up closely with the appearance of secular magazine salesmen in any parish, too. The wise pastor will attempt to get his people to substitute Catholic publications for the doubtful offerings of *Look, Time* and *Coronet.* For example in a special question and answer feature of *Woman's Home Companion* recently a young girl asked: "I can't see the harm in a little necking if both my date and I like it. Everybody does it. . ."

The columnist answered, "There isn't always harm in 'a little necking.' . . . necking seems to be part of normal growing up . . . in the kind of world we live in, most people discover that sex is best when it's firmly linked to love and to a constructive enduring relationship."

The columnist didn't condone "a little necking" but she didn't condemn it either. No Catholic editor would leave the reader in doubt about the morality and great danger in "innocent" necking.

Every pastor knows the great number of articles in even the best secular magazines boosting birth control, euthanasia, too-many-people scares, and the danger of censorship. For people who read there is only one answer. They must read the truth. At least they must counteract their doubtful secular reading matter with as much Catholic literature.

Yet the agents for *Collier's, True Story* and *Life* can go through a parish without interference. Is it right that the salesmen of Catholic publications — those closely reflecting Christ's truth — be hindered by the very ones who should give assistance?

Words of Praise

But, really, most priests realize the great power of the Catholic Press. They appreciate the service rendered to the Church by Catholic magazine salesmen and do all in their power to help them. "I recommended your magazine without reservation and most wholeheartedly to all my people," a priest from North Dakota wrote recently to the circulation manager of one Catholic magazine. "Your magazine is doing more good than you can ever realize," were the words of another.

"Your representatives are fine gentlemen," wrote a priest from Wisconsin. "I have never received any complaint from the parishioners about them." Not long ago one pastor in Illinois spoke at all the Masses the Sunday before a salesman canvassed his parish. Within two weeks the salesman sold over 500 subscriptions to his magazine — more than 500 monthly

packages of truth and clean entertainment.

The Catholic Press is powerful. The Catholic Press is more necessary than the world knows or will admit. Yet not all Catholics read their press and most non-Catholics do not realize it exists. The Catholic Press — wonderful as it is — is but a midget trying to do the work of a giant. Catholic Press circulations must be doubled and doubled again before they will reach a fraction of those they should reach.

Whatever we can do to boost the Catholic Press, by our sermons, parish subscription campaigns, increased churchdoor sales, school sales, etc., is a wonderful step in the right direction. And even though the devil causes trouble within the ranks of those who should boost it most, the Catholic Press shall never fail — for the Catholic Press is the Word of God.

JULIE---Or Housekeepers are Hard to Get

"The Dean's been made a Monsignor . . ."

Alcoholism: A Cultivated Cowardice

It's no joke

A. F. Kaiser, C.PP. S.

TO Father Ford's enlightening and timely diagnosis of alcoholism, (THE PRIEST, March, 1952), as fundamentally a blackout of memory and of mind, we wish to add the further fact of cultivated cowardice. We agree that alcoholism may become a pathological state, but insist that it began with inebriation and the pleasure connected with intoxicating drinks. To some extent at least, it is sustained by the pleasure it gets or recalls from the first stage of inebriation. There is also the knowledge (at least at first), that one is seeking the easy way out, the way of forgetfulness, the way of a temporary nirvana.

This cowardice is also recognized and felt by the victim who actually cultivates it as an habitual way out of the difficulty. It is developed to the point where it becomes not only the *habitual* way out, but even the *only* way out. The victim is not altogether unaware of his weakness. He imagines he cannot stop it, he feels the growing need of supplying his weakness with a substitute courage. This false courage he finds in renewed drink, in repeated and prolonged forgetfulness. No longer does he enjoy the pleasure of inebriation. He craves oblivion of mind and memory. At first he wanted to be carefree, happy, untrammeled. But now a deterioration of will has set in. He craves the blackout of memory and mind. He is not a mere drunk—he has become a pathological alcoholic.

A Two-Edged Sword

One fact not always or fully realized is that the drinking habit is a two-edged sword. Not only is the will weakened to the n'th degree, but the physical system, even at its own eventual peril, becomes enabled to take in more and more. The victim yields to the increased demands, in spite of the person's growing disgust with himself. If only he would stop there and say, "This much and no more! From now on I am going to make this a matter for daily prayer, for daily examination of conscience, for weekly Holy Communion. I am positively avoiding all drinking companions and all public bars. I'm going to ask my wife and children to join in this private crusade for sobriety. And in this concerted fashion I'm going to decrease the demand by cutting down on the supply and in time I'm going to cut it out altogether.

"Others have done it. Why can't I? If Matt Talbot and the

Father Kaiser writes from Rice Lake, Wisconsin.

famous Francis Thompson could quit the drink and drug habit, why can't I? Inasmuch as the habit grew up gradually, it can be weakened by the same token, if only I persevere. I can overcome it step by step. I can regain my composure. I can re-establish my poise, I can strengthen my will. I can and will determine never again to submit to the false psychology of the easy way out. I can and will give up the cowardly habit of the cultivated blackout. I can and will face life head on and lights on. No more will I invite the darkness. But I cannot give up alcohol by my own unaided power. I must let God help me out of my own dire helplessness."

No doubt total abstinence should likewise be reinstated to its true Catholic stature. As Catholics we know that the evils connected with alcohol are not inherent in its moderate use, but these evils adhere to the circumstances and conditions of each case.

After an operation, there may be danger of adhesions. So too, in the drink habit, there are often moral adhesions. The will, once free, becomes encrusted with false growths, surrounded with weaknesses, surfeited with desires, cramped with evil tendencies, choked with compulsions. The moral surgeon must cut out or at least cut off these moral adhesions if the will is to function normally, if it is to be free of all in-crowding pressures. In short, the virtue of temperance must be restored. Temperance for most cases, total abstinence in some cases where temperance cannot go deep enough and complete the eradication of the moral adhesions.

Various Remedies Indicated

Wherever alcoholism has reached an extreme stage, the victim needs an extreme remedy. Where the weakening of the will has become almost total, a total remedy is required. There can be no halfway measures. If he wants to be cured he must forego all indulgence in drink. In this case the wise and prudent confessor will unhesitatingly recommend total abstinence.

Apart from continued and sympathetic surveillance, the important thing in every case is the previous preparation of the victim's mind and the formation of a new conscience on the matter. The poor man has lost his original conscience, his native sense of sin in the matter and this observation holds also for many who haven't as yet reached the so-called "alcoholism stage."

The present writer was temporarily associated with an otherwise excellent clerical companion who, after getting on a "bender," would innocently ask: "Father, did I commit a sin?" What think ye? Here's the case in summary:

He drank three large and

well-spiked highballs within an hour. He admitted that he was loaded but denied he was inebriated.

God helped him negotiate a right-angle turn at sixty miles an hour. The brakes squealed, the left front wheel helicoptered two feet into the air, but somehow we stayed on the road. My heart was in my mouth after warning him about the approaching turn which he hadn't seen in time.

On arriving home, he brushed past a waiting convert, darted upstairs and said: "Tell her I'm sick. You take the instructions."

I apologized for being late but said nothing about my temporarily incapacitated companion. He hadn't drunk enough to be sick, though he was somewhat inebriated. Three large or stiff high balls within an hour was more than he could take gracefully.

Whether this particular incident constituted grave matter might be doubted but it surely was at least venially sinful, even though an attempt was made to just laugh it off as a mere incident. Unaccompanied with a due sense of shame and guilt, this incident bred similar ones which ultimately brought on an aggravated kidney condition plus the added excuse for more whiskey which apparently was taken as a substitute for the prescribed medicine or along with it.

Thus a brilliant mind eventually became a pathological alcoholic and the result was an untimely death — perhaps a blessing in disguise, that is for those who had to witness the physical and spiritual effects of this cultivated blackout.

Fortunately, toward the end, he realized he couldn't laugh it off in the face of eternity. God's mercy is infinite. And true conversion, no matter how long delayed, is a beautiful spiritual event. But what an awful chance the drinker takes in missing the boat on the final ride.

The Layman's Attitude

Laymen who drink want nothing so much as to offer a Father a drink and if he should unfortunately fall for the trap, he might as well look for another berth. If a priest desires to be quite effective in inculcating temperance, he himself must abstain from drink in the presence of laymen, except perhaps on very rare occasions and even then he must first make sure there is no layman around who is looking too anxiously into the glass and yearning for implicit clerical approval.

And even though total abstinence is essentially a subdivision of the more general virtue of temperance, it can most effectively be inculcated by one who himself is a total abstainer. In this sense, we must admire any one who freely and of his own accord sees in total abstin-

ence a real virtue and a positive aid to sobriety. If the lowbrow can't laugh off this fact neither can the highbrow sneer it away.

The alcoholic must be trained to see in the self-sacrificing priest his best friend, his true counsellor. The wife, the children, the social worker, the one-time pal—one and all can do a great good in helping the alcoholic victim to regain confidence in himself and in his true friends rather than in his old pals and haunts at the bar. Only firm and sympathetic friends can help him back to normalcy and to a re-dedicated sense of responsibility.

Morality of the Blackout

As to the specific morality of the mental blackout, it is per se mortally sinful, but circumstances can lessen the guilt or even take it away altogether. We cannot agree with those punsters who claim that one isn't completely drunk as long as one can find the keyhole to his door, unlock it and find his room (after perhaps sobering up a bit). The real issue, as Father Ford pointed out, is whether the drinker actually suffered a blackout of mind and memory. Whether the blackout lasted only one hour or two hours would depend to a large extent on the man's power of recovery. It would seem that a complete blackout, for even one hour, is sufficient to establish his inability to act as a rational human being.

The fact that he can get around somehow or other because his feet are unusually stable long after his mind loses rationality does not say he is necessarily less guilty of sin, but it can very easily make him a greater menace to himself and others. Besides, the man who is actually drunk may not have the good sense to sleep it off as soon as possible. In a way, the man who is only three-quarters drunk can be a greater menace than the one completely down and out and under the table.

Hence, the moralist must look at the whole picture, even though the essential morality is determined by the degree of the blackout and the sufficiency of deliberation.

Drunkenness can be fostered by the false assumption that temperance is Puritanism—also by the pretense that the desire for alcohol is natural and innocent. Sociability begets conviviality and conviviality begets generosity and generosity begets the big thirst and the big thirst starts the vicious circle going ad nauseam.

If the object of the big thirst is whiskey, rum or gin, beware. For the taste is self-induced, desire is artificial, friendships are on the lower level. The whole affair gives a temporary pleasure but the effects are not conducive of true joy and hap-

piness. The home is neglected, the wife and children are more or less estranged, the pocketbook depleted, the stomach and kidneys poisoned, life embittered and often shortened. For what? All because of an *initial perverting of our sense of taste.*

And yet this artificial and self-induced love of alcohol is developed to the point that it is looked upon as natural, as sociable, as convivial, as blissful. No wonder it becomes all too soon a mere alibi or escape from the realities of life and finally a blackout.

Tests of Intoxication

Whether the blackout was intentionally sought or only clearly foreseen from the usual procedure and circumstances, the guilt is *per se* mortal. If going to a certain bar with certain companions usually ends in drunkenness, one must avoid these occasions *sub gravi.* If, as a rule, one returns home in semi-circles, jogs to and fro without the control of his legs, bleared-eyed and longing to sleep it off, he is inebriated. Or if a girl at a wedding drinks until she can't hold a glass in her hand, she is inebriated.

Confessors must warn again and again that such conduct is grievously sinful and not just joke about the tremendous thirst of these unfortunates. Our Lord's thirst from the cross ought to appeal to their higher thirst. The pastor's thirst for souls must attempt to draw these victims of a sinful bodily thirst to a holy spiritual thirst.

Wives, too, can and must help their drinking husbands develop a higher form of thirst. The bottle can be hid until the thirst cools or is quenched with water or a soft drink. At times the bottle can be smashed before his very eyes with the words: "Better the death of this bottle than the slow creeping death of my husband. I am your helpmate, the bottle is your doom. You took *me* to the altar, not this blear-eyed bottle."

I once told a wife to hide the bottle, but she merely laughed. When he was tucked under, she'd pick his pockets — for which I couldn't blame her, as she had six hungry mouths to feed. The oldest boy, one day, was initiated into the secret cult of drink—think of it, by his own father!

Another wife, the day after a meandering car ride from store to home out in the sticks, when asked how "in thunder" they arrived home, looked at her husband on the dilapidated porch (where they were gathered) and smiled: "He can drive better drunk than sober." This bit of unnecessary encouragement might, she thought, help him come home sober the next time. "With ten mouths to feed he had better," I added. He gave her twenty dollars.

A city wife couldn't bear to see her "hubby" in jail more than the two days it usually

took him to sober up well enough to be back to work. The bump on her head was as big as a guinea pig. She apparently cherished it as a token of virile love. At any rate this man, who was also my problem for several years, would agree to do better, take the pledge and keep it at least for a while—until the big thirst struck again and conviviality went on a spree.

A Correct Attitude

I sometimes wonder if the problems of the pathological alcoholic would even exist to any extent if the previous problem of the mere inebriate were taken seriously and met more systematically. If semi-drunkenness weren't considered a justifiable pastime, a lawful recreation, a necessary respite between chores, if not a sort of amusing interlude. In reality it is a more or less public invitation to the blackout. If it be amusing for us to see another make a half-fool of himself, what is to stop us from goading him on to make a complete ass of himself—and of us too? Give the calf enough rope and he'll hang himself. Surely the calf doesn't need any rope for this. And we, the audience, the public, ought to rather make a concerted effort to help him make a man of himself.

Another important principle is to correlate the drink habit with its causes (often domestic problems), and its effects, including vice.

At times the confessor ought prudently to question the drunkard: "Why did you resort to drink? Was it to spite your wife, to drown your pet peeves, or to get even for some of her wilfulness? Was it because she refused you certain rights and privileges?"

Or, in the case of a youth: "Did you allow companions to get you drunk so you'd accompany them to a place where they were afraid to go alone? Do you consider it manly to let drink persuade you to do those things which when sober you'd abhor and detest? Did you encourage your girl friend to drink to give her a false courage to satisfy your desires?"

Infinite Patience Required

At times the confessor can open up new vistas for these unfortunates, new hopes, new courses of courage—particularly with regard to first offenders. The confessor must take infinite care and have patience to help build up a moral resistance, continually insisting upon a firm and genuine purpose of amendment. If the will is strengthened, the evil habit will be weakened and there is hope of eventual success. The penitent must be trained to hate and detest any even semi-willful repetition. "Principiis obsta" holds here. Victory is only the fruit of a sustained up-hill fight.

As in all habitual sin, the penitent must be reminded that, given a Providential break, a psychological opportunity, a physical variation, a mental stimulus, a push from above, a grace from heaven to commence his way back—any failure to make use of these aids from above, any refusal to weaken the links of the chain of habit, any indecision to commence what he could accomplish, is sinful. Like a prisoner in a concentration camp, the victim must never give up the hope of escape. He must use every avenue of rescue.

Thus, too, the alcoholic must definitely resolve to strengthen his moral resistance to temptation by grasping at every divine and human aid. Step by step, at the peril of his soul, he must retreat from the habit. If he fails to resolve, if he refuses to make a concerted effort whenever his conscience faces up with the sinful habit, he sins greviously because he remains satisfied with his own weakness, contemns the grace of God, and makes no serious effort to use the means at hand by which he could overcome the habit.

These principles may not apply fully to the confirmed pathological alcoholic; but they do apply to the cases on the border line or less advanced cases and also to the habitual inebriate—not as yet in the pathological class. So it appears to the present writer. Hence there is need of cooperation between the moralist and confessor on the one hand and the psychiatrist and pathologist on the other. If the latter may not ignore moral principles and religious practice, neither should the former ignore psychiatry and pathology.

As stated previously, even the pathological alcoholic is not a hopeless case nor is he totally free from moral blame — for surely there is always guilt *in causa*. And there is always the need of rebuilding the sense of right and wrong and of strengthening moral character by re-establishing self-confidence and a new sense of responsibility. For religion is not only the foundation of character, but likewise the pillar of new assurance and self-confidence, without which a comeback is practically impossible.

Ciceronian Latin

In the edition of the Missal prepared under Pius V, the sequence "Victimae Paschali" lost one strophe preceding the last: "Credendum est magis soli Mariae veraci quam Judaeorum turbae fallaci." The excision was due to the Ciceronian taste of the Holy Father's secretaries.—L'Ami du Clerge.

Living With Christ In The Ministry

F.P.H.

A few practical rules by a seasoned veteran

THE destiny of priests is often decided in their first years in the ministry. It is important to fix on a true plan of perfection from the start.

1) A defensive war is hard to win; when the outstanding forts are taken, the city falls as a matter of course. Therefore don't let the struggle of conscience turn solely on avoiding sin. Keep fixing up the wire entanglements before the first line: meditation, thanksgiving after Mass for a quarter of an hour, visit to the Blessed Sacrament, spiritual reading, study, beads. Examine yourself not only on faults, but on the use of means. The aim is not safety but glory.

2) Be busy with priestly occupation; there is plenty of it in the country as well as in the city parishes. In a wide-scattered mission, keep going around so that religion may be in evidence. Service is safer; it provides an outlet which intellectual work does not; for we are social by nature, and only live in the life we give to others.

Don't watch for results, or say "What's the use?" We cannot make the seed grow, but only sow it.

3) Let spiritual exercises center about Christ. Abide in Him or He will fade into an historical figure. Christ must live in you; you are nothing without Him.

Live under the protection of the Blessed Virgin; be "Mary's priest."

4) Have a definite schedule of clerical studies. **But,** organize studies around your work—your preaching, confessions, clergy conferences, junior clergy examinations.

5) Keep to the priestly standard; you are bound to greater strictness than laymen.

Practice restraint of the tongue, "avoiding language and talk which, though pardonable perhaps and passably decent with a layman, lowers a priest and makes one suspect in him a reckless and unrefined heart."

Renounce pleasures, recreations, books, company, which, though lawful for others, would not be compatible with your vocation. Beware of danger to yourself and scandal to others.

Cultivate a higher spirit of obedience; accepting frustrated desires; meeting obligations that may be tiresome or trying. No grumbling, no criticism. Progress in obedience is only through humiliation.

Mortify self-indulgence in sport, smoking, idleness, novel reading. Keep to a reasonable bedtime. This is not only an as-

cetic rule, but a means to health and efficiency.

Maintain simplicity of life — no expensive tastes, no extravagance, no debt.

6) Recreation is necessary: a day off a week, but stick to your colors even on vacation; wear your Roman collar and clerical dress, not a pepper-and-salt suit and negligee shirt. Some priests feel that when they have discharged what they call their professional duties, they are free to throw off clerical restraint and enjoy themselves like layman. "We take social rank," they say, "with the physician and the lawyer. Why not, when off duty, do as they do?" But the priest, least of all men, can serve two masters; he has assumed a sacred character which he cannot put off; at all times and in all circumstances he is "the Christ."

7) Keep your interests within the priesthood.

The spirit of our calling is generosity. We were not drafted to be priests; we are not slaves but friends. Christ offers us no bribes. We are not in it for a living or for hire, or personal improvement, or self-expression. The appeal is the noblest of all . . . "Caritas Christi urget nos." At the cost of self-sacrifice we glorify Christ in the multitude.

An Example of Criticism

Critics are always fallible and sometimes prejudiced, or they are influenced by sundry unethical motives. The following criticisms fall into one of these categories.

Many years ago an American President made a speech, a very short speech—of 266 words only—on a memorable occasion. The subjoined comments of some newspapers of the day are typical of many contemporaneous reactions to that speech.

A Springfield paper: "The President merely showed that he is a Simple Simon."

The Boston Gazette: "The President was ludicrous."

A Harrisburg (Pa.) paper: "We pass over the silly remarks of the President. For the credit of the nation we are willing that the veil of oblivion should cover them."

A Chicago paper: "He perverted history, misstated the cause for which Americans died and, with ignorant rudeness, insulted the memory of the dead."

The President's name: Abraham Lincoln.

The speech and occasion: "The Gettysburg Address."

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be addressed to the editors

ON the anniversary of the dedication of our parish church, it was my turn to offer Mass in our convent chapel. I offered the Mass of the Dedication of a Church. Was this correct, or should I have offered the Mass of the day?

What you did was correct—the convent may be considered part of the church.

Is it an obligation under the pain of sin for a workingman to join a union?

Perhaps the question could be answered by looking at the man first in himself as a family man and then as a member of society.

Considering the man individually as the head of a family—perhaps we can say the obligation is serious if his refusal to join the union would hurt his family in any way.

Even apart from the considerations of his personal help to his family, the man can be considered as a member of society, of what we may call the labor-society.

The newspaper "The Labor Leader" for November 29, 1952, carries some pertinent points on this last consideration. (The newspaper is published by the Association of Catholic Trade Unionists, 327 Lexington Avenue, New York 16, New York, and it is recommended to the readers of this column.) Under the headline "Father Smith, S. J.—Duty to Join" the newspaper of that date states:

"In the November issue of the Social Order, Father William J. Smith, S.J., director of St. Peter's College Institute of Industrial Relations, Jersey City, stated that it is of the essence of social justice for each person to contribute all that is necessary to promote the common good. Every member of society has a common social obligation to unite with those in his environment. Father Smith, however, makes a distinction between the duty in social justice to organize and the duty to join a union.

"In order that there be an obligation to join a union one must investigate the character, aims and relative competency of the union. If, in spite of imperfections, this union is substantially performing the function of promoting the common good, all the workers within its scope, it seems, are obliged in social justice to join the union, to take an active part in its activities and to work for the correction of any defects revealed in its workings."

What is, A) the law, B) the

custom and practice regarding the burial of baptized infants within the first year after birth?

The law is in Canon 1239.3: "O m n e s baptizati sepultura ecclesiastica donandi sunt, nisi eadem a iure expresse priventur."

Thus every baptized person has a *right* to Christian burial, which means all the ceremonies of the liturgy, unless they are forbidden because of some defect, etc.

As to the custom and practice, this writer can't answer, but it is to be hoped that such infants receive the honors of the Church as prescribed in the *Rituale Romanum, Titulus VI, capita 6 et 7.* It seems also that the consolation of the Mass of the Angels should be given to the parents.

Is it true that we don't have to bless new holy water frequently for the people, but that we can merely keep adding an amount of water that is less than half of what is in the container?

Technically, yes, but it is certainly more reverent to bless new holy water frequently, and particularly before the Sunday High Mass, as the rubrics prescribe.

As to the blessed water in the baptismal font, Canon 757.2 states the similar concession if the amount of water becomes low: ". . . alia non benedicta admisceatur, etiam iterato, minore tamen copia." Cf. *Rituale Romanum,* Titulus II, Caput I, n. 6.

Is there a church of the Catholic Chaldean Rite in the United States?

In Chicago, St. Ephrem's Chaldean Church is located at 1054 Oakdale Avenue; the Reverend Thomas Bidawid, S.C., is the pastor. The previous pastor had been the Right Reverend Francis Thomay. On September 28, 1946, he was elevated by his Patriarch to the rank of Chorbishop which may be likened to the Latin Prothonotary Apostolic. In Detroit, the Mother of God Church is in care of Father Thomas Reis at 1147 West Chicago Blvd.

The Mission Press, S.V.D., Techny, Illinois, has a very complete 93-page booklet concerning the Chaldean Liturgy, published in 1939. Chorbishop Thomay in his Introduction explains that this booklet is a translation of the French booklet used by Latin Catholics in Paris who attend the Chaldean Liturgy. There has been also a translation in Arabic for those Catholics of Iraq — ancient Chaldea or Babylonia—who use the Chaldean liturgy.

The language of the Liturgy is the Chaldeo-Aramaic, the language Our Lord spoke.

Some months after a marriage which I performed, I realized that the impediment of Crimen had existed and I didn't

get a dispensation. Can I secure the dispensation now, call the parties in and merely tell them that it is a good romantic idea to renew their consent (and I could have two witnesses present)?

No, this would not suffice. The parties must be told of the invalidity and must make a new act of the will giving their mutual consent. Canon 1134 declares: "Renovatio consensus debet esse novus voluntatis actus in matrimonium quod constet ab initio nullum fuisse."

If it is not possible—for fear of spiritual harm to them or for fear of scandal—to tell the parties that because of the defect their marriage was invalid, you could apply for a Sanation from the Holy See through your Chancery.

A Catholic woman in the parish married a non-Catholic civilly some years ago. The children are being raised as Catholics, but the man refuses to stand before a priest to have the brief validation ceremony since he claims he is already married. The lady wishes to return to the Sacraments. What can I advise her to do?

These circumstances, to be found in many marriage cases in the parishes, warrant an application for a Sanation. The customary procedure is as follows: the priest must visit the family and assure himself that the marital consent of both parties still perdures, and he must receive the guarantee of the non-Catholic, either in writing or orally, that the children will be raised as Catholics.

The priest could then assist the lady in filling out the petition form supplied by the Chancery. When the petition is submitted to the bishop, it is best to submit also the baptismal certifiicate and the civil marriage record.

Much has been discussed about the new regulations concerning the Ember Days and the Vigils of Pentecost and All Saints. Is it true that now those under 21 and those 59 are free of all obligations for these days?

No. A new concept—that of "partial abstinence"—has been added to our concepts of fast and abstinence. All persons over seven years of age are bound to observe this "partial abstinence" of meat only once a day at the principal meal on Ember Wednesdays and Saturdays and on the Vigils of Pentecost and All Saints. Those who are under 21 and those 59 are free only from any restraint as to the quantity of food on these particular days.

May a Catholic man be a best man at the wedding of non-Catholics in their non-Catholic Church, and similarly, may a

Catholic girl be the maid of honor? Any exceptions?

In the opinion of the writer, no, to both questions. It may be admitted that others find some reasons for allowing exceptions, but Canon 1258 § 1 seems clear enough: *"Haud licitum est fidelibus quovis modo active assistere seu partem habere in sacris acatholicorum."*

Those who hold the liberal view say that non-Catholics do not consider their wedding ceremony as a *"ritus sacer"* and thus to be the official witness at a wedding before a non-Catholic minister would not *"partem habere in sacris."* This argument does not appear to the writer to be valid; I'm sure that non-Catholics would insist that their church weddings are sacred ceremonies, much different from "city-hall" weddings.

Some might say that being a best-man at a non-Catholic wedding in a non-Catholic church is only a social function in this country, but the writer believes it is still essentially a religious function. We could hardly start distinguishing between "liberal" sects and truly religious non-Catholics. Still others might say it is only "material" assistance, passive assistance, but standing with the couple as their official witnesses before the minister seems *"active"* enough to come under the meaning of the Canon.

Catholics could be ushers and bridesmaids, to avoid an active part in the marriage ceremony itself, to avoid being part of the *"ritus sacer."*

May a non-Catholic be the "best man" or "maid of honor" at the marriage of Catholics?

The Congregation of the Holy Office on August 19, 1891 (in a particular decree, not by universal law), declared that the Ordinary of the diocese may permit it if there is a grave reason and provided no scandal be given — Wuest-Mullaney, 788. Some bishops of our country by diocesan law forbid having non-Catholics as witnesses in Catholic marriages, while other bishops render a judgment in each case.

While painting our church, we were forced to remove the Stations of the Cross for a few days. Did they lose their Indulgences by this temporary removal?—do we need a new decree of erection?

No—the Indulgences are not lost by such a temporary removal — Wuest-Mullaney, N. 846.

He who strives unwearingly to make himself more knowing, more loving, more helpful, becomes conscious of ever-increasing inner strength and joy.

First Sunday After Easter

April 12, 1953

Christ Gives His Peace To Us

Our generation can vouch for the fact that there is never more talk of peace than when there is an abundance of trouble. When our hearts are disturbed and our bodies are weary with excitement and conflict, we long for rest. The Apostles were no different. They, too, longed for peace and rest after the tragedy of Calvary. Late the first Easter day, they gathered behind closed doors for fear of the Jews. There they talked about their future. Our Lord knew the longing of their hearts and of ours. And He provided peace. In fact, His first words to his Apostles are a prayer for their peace, "Peace be to you!" Then the Prince of Peace went on to give His peace to all of us.

Look at how the Apostles changed when Christ once more became the center of their lives. For three days fear and failure had overwhelmed them. Late on Easter day they gathered together. But the One around whom they had built their lives was gone. His death had been fearful to behold. Now, behind closed doors, they wondered what dreadful fate the Jewish leaders planned for them. Jesus came and stood in their midst. Immediately peace came back into their hearts. They "rejoiced at the sight of the Lord." Christ again became the center of their lives!

On this occasion our Lord also thought of you and me. He knew that at times we would fail, and fail seriously in our efforts to follow Him. He knew that at times some would make passing pleasure the center of their life to the loss of His friendship and His life. So He gave the Apostles and their successors the power to forgive sin. "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." From that day to this Confession has put order back into the lives of sinners. Confession is, indeed, the Sacrament of Peace. Confession restores Christ when lost; it gives us His divine life, His grace, His friendship and peace.

Make certain that the peace of Christ is yours! Death is not frightful when we die in His grace and friendship. For then death is only the beginning of an endless life of perfect peace. And if you have the peace of Christ, even life here is no longer a burden. For

even the mad rush of modern life cannot disturb the friendship between Christ and your soul. This friendship is carried on deep in your own heart. The terrors of sin and disorder cannot destroy the peace of one who relies upon Christ in every activity.

Second Sunday After Easter

April 19, 1953

Every Layman An Apostle

IN TIME of war everywhere in America there is a labor shortage. There are not enough farmers, welders, tool and die makers; not enough carpenters and railroad men. With millions of men entering the armed forces, with great demands made for wartime construction, there naturally arises a serious need for unskilled and skilled labor of all kinds.

We are conscious of such needs; but are we conscious of a desperate need in another field? Do you realize that Christ needs your help, that the Church today needs you as a lay apostle? In today's Gospel our Lord says, "Other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." In America there are millions who have no religion at all. Christ begs you to carry His word and His life to these sheep.

Today the Church needs your help more than ever before. In our modern world there are many places that a priest cannot go, many people whom he cannot contact. The number of clergy has been greatly reduced. In Europe and the East thousands of priests have been killed. The armed forces are constantly taking more priests as chaplains. Many priests are needed to fill the ranks in the home and foreign missions. You are needed right now as a lay apostle to bring souls to Christ.

Perhaps you will say, "How can I bring souls to Christ? How can I be a lay apostle? I have no great talents; I am no great orator or organizer. My day at work is a long and difficult one. Long, trying hours at the office or shop leave me dead tired. And there is little time for rest, recreation; and no time for extra activities." In many cases this may be true; yet there is a simple, effective way for you to bring souls to Christ.

First, recognize that real leaders often have few followers, and are relatively unknown. A leader is already a leader long before the crowd recognizes and follows him. The following may come; but it is not necessary for one who is a leader. Any human being is a leader who by Christlike character and conduct stands out from the common run of men. Such a person obliges people to recognize his difference from the mob; such a person draws others to be like him in character and conduct.

Of course, it takes courage to act according to Christ's principles. For our Lord demands that we deliberately differ from our pagan surroundings. Do this and you will often stand alone. And it takes courage to stand alone.

People will not accept you and your ideas. They may even regard you as foolish. You are the target of eyes, the object of criticism. Ordinary people are afraid to be different, to be marked off, to be alone. So they move with the crowd. A leader courageously faces aloneness. Christ asks you to be outstanding for unselfishness, purity, sinlessness, for love of God and neighbor. Are you going to allow criticism, the laughter of the crowd to reduce you to their level? Or are you going to imitate the courage of Christ who even laid down His life for His ideals?

There are many ways in which you can become a lay apostle. Consult with your confessor. He will tell you, for instance, that you might enter a cell of Catholic Action. The Legion of Mary needs your help. The Confraternity of Christian Doctrine is organized to bring Christ to others. You can become a leader for Christ in a labor union, in the teaching profession, in the radio or television industry. Why, in this very parish there are fallen-away Catholics whom you can influence and win back to Christ.

God wants everyone of you to have the courage to stand by and be counted on the side of His Divine Son against dishonesty, impurity, selfishness, greed, prejudice and the like. Surely it takes courage to follow Christ; He was alone and rejected. But when men have courage, in big ways or small, their efforts have a tremendous effect. People follow them instinctively, gladly. And they have gained souls for Christ.

Third Sunday After Easter

April 26, 1953

In Christ All Things Bring Joy

SINCE the creation of the world men have searched frantically for joy and happiness. Happiness is the most sought after, most often debated, most defined, most elusive thing on earth! Through the centuries thinkers have proposed every possible way of life as a guarantee of joy and happiness. Some proposed riotous living, others insisted that we abstain from the good things of life. Some considered human nature all good, others saw nothing good in man. Most men today work frantically to alleviate suffering, others actually insist that there is no such thing as sickness and ill-health!

The truth of the matter is that human nature is neither totally good nor completely depraved; and *all* things are ours, all of creation can bring us joy in Christ Jesus!

Christ and His Church do not teach that we must never notice created things. In fact, the closest followers of Christ understood and appreciated the world, its sights and sounds, and the people living in it. With Christ, in Him and through His help we can see that created things reflect God and speak of Him on every side. Contemplation does not consist in being so absorbed in God that we have no eyes to see anything but Him. Christ does not ask us to

have faces like stones, nor does He forbid us to understand the joys of this world. When we are properly absorbed in God, we are truly capable of seeing and appreciating created things. When we love God alone, we can love everybody!

Christ gives us His life, His divine grace to help us to see that everything made by God is good. Some say that created things are unholy. Others, self-centered instead of Christ-centered, misuse created things and find only the bitter ashes of unhappiness. Christ gave us His life and certain laws of life. Preserve His life in you, follow His laws of life — then you will find Him and happiness everywhere. For instance, God gave us eyesight by means of which we can enjoy the beauty of nature and the works of literature. But we cannot look at everything, we cannot read everything and still preserve Christ's life and happiness in us.

God gave us the pleasure of taste and provided an almost endless variety of good things to eat and drink. But we cannot use this faculty indiscriminately! Only the fool says there is no limit to how much he can eat and drink. Why, even in the natural order the drunkard and the glutton pay the piper in the coin of broken bodies, broken minds, broken homes! This need not be! When we belong to God and God's life is in us, we can use created things and offer them to God in Christ His Son. For all things are ours; and we are Christ's; and Christ is God's. Preserve Christ's life in you. Follow His laws of life. Then as you go about the world everything you meet, everything you see and hear and touch will remind you of God and bring you closer to the perfect happiness of His home.

In Christ all things can bring us joy. He has lifted us up on Calvary. Now our humanity shares His divinity. With His divine life and help we are able to find and enjoy God in all created things. In Him we can even accept sorrow with the humility and simplicity of a little child that turns sorrows into joy.

Fourth Sunday After Easter

May 3, 1953

Pray Always

DR. DAVID Livingston, the famous explorer of Africa, once tried to describe ice to an African chief. What response do you suppose he got? The chief greeted Livingston's description with roars of derisive laughter. That African had never *seen* ice; so he refused to believe a word that Livingston was saying.

Today the world is full of skeptics about prayer. Like that African native, they refuse to believe in the reality of anything beyond the evidence of the five senses. Sometimes we, too, cease to pray, or we pray infrequently and half-heartedly. Today's Gospel again reminds us of the power of prayer and of the need to pray always.

There is a God! We know this; and we know that God knows all things. We know that God is all powerful, that He can help us. We know that God is our loving Father, because He made us His adopted children through the merits of Jesus Christ, His Divine Son. Now, this eternal God, who is all-powerful, all-knowing, and our loving Father, wants us to pray to Him. How do we know this? Because Jesus Christ, His Divine Son, has said so! He said, "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you." And, "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it to you." Moreover, we look to Christ for an example of how to live. Examine His life and you will find that He prayed frequently. At the beginning of His public life He retired to the desert to pray. Often during those three years He went into the mountains at night to pray. His followers asked, "Lord, teach us to pray," and Jesus taught them that simple, beautiful prayer which we call the "Lord's Prayer." On the occasion of His Transfiguration He had gone to pray. In the Garden of Gethsemani He prayed, "Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou willest." On the Cross He prayed, "Father, forgive them, for they know not what they do."

Like any loving Father, God likes His children to ask for help! Every good father knows there is something wrong when his son refuses to come to him for help. When Junior is small, he goes to his father and says, "Dad, come, help me fix my bike"; or "Help me get this kite into the air." Later on he goes to Dad to borrow the car for an evening, to get some spending money. Deep down, Dad likes this, for it is an admission of his son's dependence upon him; it is an expression of confidence in him, and of love of him. It is a real honor to Dad! Similarly God wants us to bring our needs to Him. Our heavenly Father loves us so very much! He sees our temptations, our difficulties, our joys and sorrows. He expects us to pray for help as a loving admission of our dependence upon Him and of our confidence in Him. He wants you to honor Him by your prayers for help.

Especially pray to God, our Father, in the name of Jesus, His Divine Son. Christ, our Lord, is God's beloved Son in whom He is well pleased. So make your prayers in the name of Christ, our Brother. Always keep in mind the fact of God being our Father is essentially connected with the fact that Jesus Christ is our Brother. God "predestined us to be adopted through Jesus Christ as His sons" (Eph. 1: 3-5). It was the death of Christ that purchased grace for us to become children of God, to become sons of a Divine Father. Naturally, then, prayer made in the name of Jesus is most powerful.

Do pray always and do not lose heart. God is all powerful; He wants to help us, but He wants us to ask Him for this help. Pray often: pray the Mass, offer up your day to God through the morning offering, think of God once in a while during the day, talk to him quietly. Plead for His help when you are tempted or afraid. When your knees knock, kneel on them!

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APRIL, 1953

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Mountain Girl
Plunder
River Girl
Scarlet Venus
Shanghai Flame
So Rich So Dead
Spring Fire
Take Me As I Am
That French Girl
Tears Are For Angels
The Cheaters
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Book Reviews

Of Sacraments and Sacrifice

by Clifford Howell, S.J.

The Liturgical Press, Collegeville, Minn., pp. 171, $2.50

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they did not know what they were doing. And we have been happy ever since that He did. It is not that we approve ignorance. It is just that, realizing how little many present-day Catholics know of the deep and urgent realities of our Faith, we are glad to have some reason to believe that they themselves will not necessarily suffer for their ignorance.

Still, we cannot escape the knowledge that when the faithful do not have a living appreciation of their Faith both the Church and the world suffer. So we do what we can in the pulpit, the confessional, and, perhaps, behind a slide projector to make the catechism live for our people. We do not attempt to teach anything new. But we do look desperately for a presentation that is simple enough to be understood in its entirety and fresh enough to capture the imagination.

Father Howell's book has just that simplicity and that freshness. For its subject matter it reaches into the very vitals of our Faith and presents a clear explanation of the necessity of worship, the sacramental principle, the Mystical Body, and the Sacrifice of the Mass. The synthesis of the material is admirable. The writing is earnest, yet sprightly and full of newly turned illustrations.

Readers of *Worship* will recognize the chapters of Father Howell's book as being the articles he contributed to that magazine. They will also understand why the Liturgical Press was literally compelled by the flood of requests for back issues of *Worship* to reproduce the articles in book form.
—Raymond Gribbin, Baltimore.

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Continued from page 258

Japanese, though these are somewhat abbreviated. All answer; all confess their sins, ask for mercy, pardon and light, and then are ready for the first hymn when the priest intones the Introit.

The hymns are either selected for the Liturgical Season, or they are the first of the translated Singmesse series which Fr. Sheper likes so well. All sing, and all pray the prayers of the Mass between songs, or adore profoundly during the great moments. The Christians take delight in such Masses, and learn quickly.

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Editor:

I REALIZE that I should do this more often: take time out to let an editor know that his efforts are appreciated. But at least now, what rouses me out of my lethargy, is the article by Fr. Sheper in the February number, entitled "Mass in English." It was an excellent article—and spoken right out of my heart. I whole-heartedly support Fr. Sheper's plea. For some years back I have made it a point to get the reaction of my friends among the Catholic laity on this point of Mass in English; and just about unanimously these good people, devout and sincerely attached to the Faith as they are, say that they would find greater inspiration in the tremendous Sacrifice of the Altar if they could follow it more intelligently and really feel that they have a part in it. As Fr. Sheper says, the use of English missals is of some help, but not enough. Those missals still keep the people silent when they ought to raise their voices in common liturgical worship.

I believe you will be doing a service if you give us from time to time articles of similar content and plea. Perhaps Rome will advance the date, which seems to be on the way, when we shall have "Mass in English." Why not? as you say . . .

I might add that many of the padres here at St. Fidelis have ex-

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Correspondence

pressed a similar reaction to Fr. Sheper's article; hence you will see that I sort of speak *ex ore multorum* . . .

Devotedly yours in Christ,

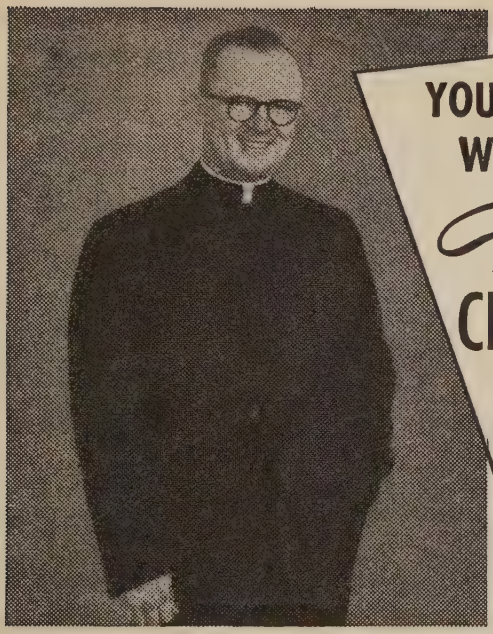
Rev. Fr. Austin, O.F.M. Cap.
Saint Fidelis Seminary
Herman, Pennsylvania

'They Pour It On'

Editor:

"YOUR scholastic background does not interest us much if you have average intelligence. But you're mistaken if you think you can get these studies by sitting back in class and inhaling them. We've been giving for the past six years a good high school Latin foundation in one school-year of nine months. We have no secret method. You'll have to use blood and sweat—the tears are reserved for those who can't or won't do it." Thus on the evening of our arrival last September spoke Fr. George M. Murphy, S.J., Director of The School of St. Philip Neri.

That introduction was a "shocker" for most of us. In the group at Our Lady's Hall, Haverhill, Mass., the boarding section of the school, were thirty-three young and older men. Some were just out of high school but had none or not enough Latin to continue studies for the priesthood; others, ranging from their twenties to the elders of thirty-six, had been variously occupied since high school and then, belatedly, had decided to study for the priesthood. We are from all sections of the United States, though most are from north of the Mason-Dixon Line and east



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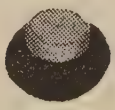

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of the Mississippi. In the group are a couple of Bachelors in Engineering, a couple of Bachelors in Music (one of whom was a concert pianist for several years), a few other B. S.'s and B. A.'s, a young portrait painter, a chiropodist, and a sailor, who by the grace of God and because he was due for discharge in a couple of weeks, did not ship out with the U.S.S. Hobson on her last and fatal trip. The Hobson, maneuvering in mid-Atlantic with the carrier, U.S.S. Wasp, was split asunder by the Wasp with a terrific toll of lives last Spring.

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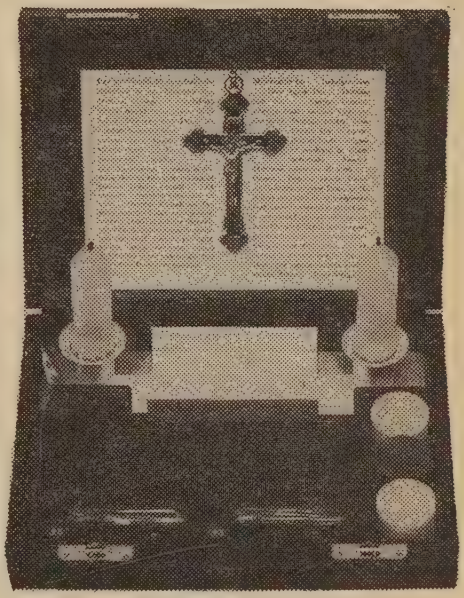

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first night as he did. We have had to study and apply ourselves diligently. For, as of this date in February, we have covered and grasped most of the Latin syntax and grammar and we are finishing the translation of the assigned books of Caesar's Gallic Wars. Shortly we shall begin Cicero's Orations. As proof of the fact that in four months we have advanced as far as we have, Fr. John W. Chapman, S.J., our instructor, gave us the standardized test for those who have completed two years of the regular high-school Latin course. All passed and many did exceptionally well. Apparently we did not try to "inhale" the Latin. In addition to that major, we also have courses in Greek, English, and Religion.

The majority of the students of The School of St. Philip Neri, some 70, are day-students at 126 Newbury St., Boston. They, however, have the same curriculum and the same scholastic objectives.

Though many of us came to this School with a definite diocese or religious or missionary society in mind, there are many who just feel that they want to be priests but wonder if they can do the preliminary studies required. Now that they have proved themselves sufficiently well scholastically, it is time to be making plans for continuance in some seminary. So it is that Fr. Murphy, each year at this time, interviews each student and helps him to make or to confirm his choice of the type of priesthood he is suited for. In the seven years, how many students he has helped to make this life-decision, Fr. Murphy does not

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Correspondence

Dedication of a Child

Editor:

WITH reference to your February issue, p. 138, the first question, inquiring about the dedication of a child to the Blessed Mother. The following form appeared in the London *Universe,* January 9, 1953:

1. Standing before the Lady Altar, all present recite the Our Father, Hail Mary, and Apostles Creed.

2. The priest then gives in Latin the blessing of an infant from the Roman Ritual.

3. A parent or godparent then recites the following prayer:

O Mary, ever blessed, chosen to be the Mother of the infant God, take under thy care this infant whom we confide to thy maternal love.

Protect him (or her) against all dangers of body and soul. Make him (her) understand the things of God and follow His commandments, and under Thy protection may he (she) remain faithful to Jesus Christ Thy Son in whom he (she) has been baptized, and together with his (her) parents reach eternal life. Through Christ our Lord. Amen.

4. The priest then places a small blessed cross or medal around the neck of the child.

This and similar rites have been approved by bishops in dioceses subject to their rule. All such rites must be according to a form approved by the local ordinary. Failing the existence of such a prescribed form, Canon Mahoney *(Questions and Answers,* Vol. 2,

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Correspondence

Precepts, p. 313) suggests the Blessing of an Infant according to the Roman Ritual, followed by the prayer, *Sub tuum praesidium*, and the Prayer n. 8 from the *Orationes diverse* or Occasional Prayers of the Missal, followed by the blessing of a medal or crucifix as above.

Sincerely yours,
G. A. K.

Boston

Pius X Week At St. Meinrad's

Editor:

THIS year marks the 50th anniversary of the *Motu Proprio on Sacred Music* of Blessed Pius X. In order to pay tribute to this great document and the saintly Pope who wrote it, the monks of St. Meinrad's Abbey are inviting priests, religious, and lay people who share their interest in the Sacred Liturgy to spend the week of August 17-21 with them in prayerful study of the doctrine of Pius X. His writings present a remarkable synthesis of doctrine on the real nature of the Liturgy and its full expression in sacred music and art.

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